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(pp. 480 ff.) of the apparently conflicting accounts which Caesar, Cicero, Plutarch, and others give of the events of January, 49 B.C. It is doubtful, however, if the date assigned to the important letter to Basilus (pp. 515, 592) can be accepted. In his treatment of the sources the author's remarks on the considerations which Cicero mentions in his letters to Atticus as influencing his action (p. 10), and on the changes made in a speech for publication (pp. 90 ff.), are of great importance and have usually escaped attention. The style is clear and direct, and this book probably gives one a more complete and trustworthy estimate of the public career and private life of Cicero than any other biography which we have.

FRANK FROST ABBOTT.

Ursprung und Anfänge des Christentums. Von EDUARD MEYER.

In drei Bänden. Band I., *Die Evangelien.* (Stuttgart and Berlin: J. G. Cotta'sche Buchhandlung Nachfolger. 1921. Pp. xii, 340. M. 38.)

HAVING brought his *Geschichte des Altertums* down to the death of Caesar, Eduard Meyer defers his story of the Roman Empire until he has completed an account of the sources and beginnings of Christianity. For this, three volumes are planned. The first, now before us, is a critical examination of the gospel. The second will preface the account of the career of Jesus of Nazareth by a study of Judaism after the beginning of Persian rule and the influence of Zoroastrian religion. In view of Meyer's great reputation, his erudition and critical acumen, his synoptic mind, his clear, forceful style, and artistic power of presentation, this undertaking must win favor with all students of history.

The historical criticism of the gospel sources is not expounded in the conventional manner of treatises on that subject, but follows Meyer's own method of approach to the matter. In his historical seminar he had examined the Book of Acts, which he regards as one of the most important works of history preserved from antiquity, and the examination at once showed that the Acts and Luke's gospel were two parts of one work, the gospel narrative of the resurrection being a mere torso without the continuation. This initial theme involved a comparison with the resurrection narratives in the other gospels, and a consideration of the chronological data of Luke. We then begin with the stories of birth, childhood, baptism, and temptation. Recognizing then the importance of Mark as a source for Luke, we are led into a discussion of the contents and sources of Mark, and an examination of the manner in which Matthew and Luke go beyond this earlier document. We then revert to Luke's gospel to see that it aims at an authentic, chronologically exact, and orderly history of Jesus, being the work of an able, reflective historian in sharp contrast to the free and unhistorical construction of the fourth gospel. This order reflects the procedure of a seminar director

feeling his way into the subject, and it is an order serviceable and interesting to the reader.

Such a criticism of sources had to be made before Meyer could proceed to the constructive account of Christian origins, and no one will fail to be grateful for an exposition of this sort done by an eminent historian who is independent of all theological party views and possessed of a sane and balanced critical judgment. The reader has a guaranty against any rash and eccentric conclusions. Meyer is indeed conscious of his own merits and makes many depreciatory allusions to "theological critics". It must be said, however, that Meyer's work is no novelty, but rather a wholesome digestion of the results of the large concerted labors of theological critics, and the theologians may properly ask whether his independent publication is justified by any discoveries that advanced knowledge to a new point. Apart from the benefit of Meyer's good judgment on debated details, it must be said that the only notable contribution made by him is an effort to identify literary sources used by Mark, and this is the content of a single chapter. Other scholars have detected the fact of such literary sources, and from Wendling and from Bacon we have elaborate and subtle resolutions of Mark into sources. Meyer ignores these prior efforts and by a somewhat hasty and incomplete examination of certain passages proves, as he thinks, a Disciple Source (in two variant forms) and a Twelve Source. This seems to be a plausible conclusion, and one that may lead to important inferences.

In his rapid acquisition of this subject, Meyer felt no compulsion to master all that has been written. He seems to have made Wellhausen his point of departure, and to have consulted some recent contributions by others; but of Jülicher, Johannes Weiss, and Bousset he has scant knowledge—to his loss. His proposal to relate his subject to the general historical development, with attention to analogous religious phenomena in other historical currents, will startle no one among the "theological critics" of the present day.

FRANCIS A. CHRISTIE.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

Les Passions des Martyrs et les Genres Littéraires. Par HIPPOLYTE DELEHAYE, S.J., Bollandiste. (Brussels: Société des Bollandistes. 1921. Pp. viii, 447.)

FATHER DELEHAYE has given us in this volume one of these intimate studies, that is not possible to a young historian, however brilliant. It is a work that could only be the outgrowth and mature fruit of long years of careful cultivation of his chosen field, early hagiography. Here he confines himself to the literature of the martyrs, to the passions, or, as they are misleadingly called, the acts of the martyrs, and certain al-